

sections, each with two or more subheadings. The principal divisions are: reference works and research aids; general histories and historiography; state and polity; economics; urban Brazil; rural Brazil; society; culture; and education. A complete author index and a detailed subject index greatly enhance the usefulness of the bibliography. It should be particularly helpful as a point of departure for beginners in the field, while established scholars are sure to find in it specialized studies that have escaped their attention.

The reader may find the title of this volume somewhat misleading. While the bibliography is slanted heavily toward social history since 1930, Levine takes a broad view of his subject and does not confine himself either to works published in the past fifty years or to studies of Brazil since the 1930 revolution. He is especially concerned with attitudes contributing to political and social change after 1930, regardless of when those attitudes were first expressed in Brazilian literature or received retrospective analysis by scholars. Thus, he includes, among others, such items as Euclides da Cunha's *Os Sertões*, of 1901, and Gilberto Freyre's classic, *The Masters and the Slaves*, first published in Portuguese in 1933. Perhaps because of the influence Freyre exerted on the post-1930 generation in Brazil, he is the most popular author in this bibliography, with twenty-three publications listed. Levine draws upon Brazilians and Brazilianists of various disciplines and ideological persuasions for works on Brazilian art, economics, history, music, sports, and ethnic and minority studies, including the place of Blacks, Jews, and women in Brazilian society, to illustrate his contention that "the world of Brazilian studies . . . has merged into a single interdisciplinary pursuit sharing a common bibliography" (p. xiv).

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*Urban Politics in Brazil: The Rise of Populism, 1925–1945.* By MICHAEL L. CONNIFF. Pittsburgh: University of Pittsburgh Press, 1981. Map. Illustrations. Tables. Notes. Bibliography. Index. Pp. xix, 227. Cloth.

In discussing Brazilian populism, Michael L. Conniff suggests that its roots are to be found in autonomous colonial municipal governments, characterized by elections, intervention in business affairs for the overall good, and a society in which every person had a place. It is important to keep one's eye on this multiclass feature because the proponents of authoritarianism, which also had colonial roots, sometimes crushed populism when it appeared to become a working-class movement.

Conniff's fascinating story of the antecedents and rise of populism should be required reading for an understanding of Rio de Janeiro's society and politics in the 1920s and 1930s. The stage is set in chapters that describe the *cidade maravilhosa* of the 1920s with its clubs, unions, slums, and new skyscrapers. The author scrutinizes all sectors of society, from the world of elite businessman Ernesto Pereira Carneiro to that of the benign, illiterate masses; and he discloses the practices of the politicians, ranging from the lowliest *cabo eleitoral* to the mighty Paulo de Frontin. Having provided this background, Conniff turns to the struggles of protopopulist reformers Maurício de Lacerda, Adolfo Bergamini, and João Baptista de Azevedo Lima, favorites of the working class in the city's north zone.

Interviews and extensive research have allowed Conniff to dominate his subject to an extraordinary degree and provide new insights. This is particularly true when his analysis of Rio's first great wave of populism focuses on the Autonomist party and Pedro Ernesto Baptista's administration of the city (1931–36). Conniff examines the heavy-handed recruitment program of the party and the use made of radio stations and the press to enhance the appeal of the charismatic mayor. These steps, Conniff finds, helped Pedro Ernesto advance the integration of the poor into society by health measures, charity, and the educational reforms of Anísio Teixeira, at a time when the figure of Getúlio Vargas loomed above everything. Vargas, representative of what Conniff calls the populist-authoritarian counterpoint, kept his options open. He supported Pedro Ernesto even when the mayor veered to the left in 1935, but found it convenient to order his arrest in 1936.

After discussing the 1937 election campaign and the advent of the authoritarian Estado Novo, Conniff mentions the ways in which Vargas tried to emulate Pedro Ernesto's populism. He believes that Vargas mishandled populist strategy during his last months in office in 1945, erred in making no "shift to the left" (p. 170) that might have won over the admirers of Communist Luís Carlos Prestes, and was "inadvertently" saved by the anti-Vargas military coup (p. 179). These judgments, given in the epilogue, concern a brief, complicated period that remains in need of a detailed analysis of the sort that makes Conniff's study of the pre-Estado Novo years a majestic achievement.

Conniff concludes that after 1955 the urban working-class vote became so large that populism assumed a dangerous syndicalist form, which evoked class antagonism. He leaves the reader doubting the viability today of the attractive multiclass variety that is the subject of his book.